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clear type are admirable. The only errors noticed are apparently merely defects in the plates.

The reviewer of such a volume must specially regret the death in March, 1917, of Professor Moulton, one of its editors. It is, however, a consolation to know that the whole work is well in hand and will be completed, the third part being already in press. Further discoveries and further study will prevent the volume from being final. The whole world would welcome such an independent working over of the same ground as the *Observationes* from the papyri for a new Wetstein which Heinrici and others planned at Leipzig in 1915. But the English work will long remain fundamental as a supplement to the regular lexicon.

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JOHN HUSS, HIS LIFE, TEACHINGS, AND DEATH, AFTER FIVE HUNDRED YEARS. DAVID S. SCHAFF, D.D. Charles Scribner's Sons. 1915. Pp. xvi, 349. \$2.50.

For the biographer of John Huss there exist few of the "problems" presented by the lives of most great leaders of men. The life of Huss was, in homely phrase, "all of a piece." A competent but not distinguished scholar, a preacher drawing men to him by a direct appeal to the simple and straightforward understanding of common folk, a theologian of no marked originality, but with a consistence and a persistence which his opponents felt as obstinacy, he did his work in the world with dignity and loyalty. When it came to the final test of purchasing his personal safety by the surrender of the loyalties he had so far maintained, he made his choice without wavering and sealed his decision by the supreme sacrifice of his life.

This judgment of Huss's personality is the keynote of Dr. Schaff's treatment of the man and his work before us. In the main it is a plain recital of the several stages of the Reformer's development and his varied activities. Based upon careful and long-continued research and made vivid by well-chosen allusions to personal visits to the scenes of action, the narrative carries us along easily and with a sense of completeness to the tragic close.

Problems there are, and these Dr. Schaff discusses in sufficient but not wearisome detail. The question of Huss's dependence upon his Bohemian predecessors, and especially upon the English Wycliffe, has been forced upon the student by the effort of Germans, notably J. Loserth, to minimize the Bohemian's originality, and the "deadly

parallel column" has been effectively used to prove his almost entire indebtedness to Wycliffe for his doctrinal divergences from the tradition of the Church. Dr. Schaff is inclined to go a little farther than we can follow him in accepting this view. He draws a rather sharp line between Huss's moral teaching, which he thinks was his Bohemian heritage, and his constructive thought, which he ascribes mainly to Wycliffe. It is at least permissible to ask whether Huss's thought was not his own, confirmed and strengthened by the more systematic and comprehensive presentation of the same ideas which he found in his English co-worker.

The problem of Huss's relation to the Council of Constance is one rather of the European situation as a whole than of the Council and its victim alone. The Council itself was, in a very literal sense, on trial before the higher tribunal of Christian Europe. It was venturing upon a bolder programme than had ever been undertaken by any similar assembly — if indeed it can be compared with any earlier representation of the Church. Especially in its demands for thorough-going reforms it was exposing itself to the charge of a radical hostility to the existing church system. Above all things, therefore, it was necessary to establish the orthodoxy of the Council in matters of faith, and no better certificate of orthodoxy could be furnished than a unanimous and spectacular condemnation of heresy, witnessed by a brilliant *auto-da-fé*. Dr. Schaff does not, we think, quite sufficiently bring out this fundamental fact. He refers to the persistence of the leading reformers at Constance in their determination to crush their victim, but bases this rather upon their personal convictions than upon a predetermined attitude toward the problems of the Council itself.

His analysis of the vexed question of the imperial safe-conduct is eminently judicial. He marshals the evidence on both sides, and thus gives added force to the opinion that Sigismund, after his first flurry of indignation at what seemed an invasion of his right by the conciliar party, lost interest in Huss and sacrificed him to the greater advantage of his own good standing with the Council. The foul plea that faith need not be kept with heretics was merely a cover for the scandal of his broken word.

We commend this calm and thoughtful survey of the life and work of Huss to the student and the general reader alike as, on the whole, the best available treatment of its subject in English.

EPHRAIM EMERTON.